



By Samuel

Ward.



TO THE KING
OF KINGS, AND

Lord of Lords, Je-
sus Christ.

TVery good name
is as precious oint-
ment; but vnto
thee (oh CHRIST) hath
God giuen a name aboue
all names in heauen and
A 3 earth,

The Epistle.

earth, annoynted thee
with oyle above all thy fel-
lowes. All thy garments
smell of Mirrhe, Aloes,
and Cassia; because of
the scent of thy perfumes,
thy name is a bundle of
Mirrhe, cluster of Cam-
phire, and as the smell
of Libanus: But wee the
sonnes of men, haue dull
senses stuffed with earth-
ly saouours. Oh there-
fore that thou, whom my
soule loueth, wouldest shew
thy

The Epistle.

thy seruant, where that
fragrant Spikenard is to
bee found, which will cast
a saour all ouer thine
house; and helpe him so
to powre some small por-
tion thereof vpon thine
head, as might draw vs
in the saour of thine
oyntment to runne after
thee. Had be all the trea-
sures and Iewels of the
world, would bee not be-
stow them vpon Altars
and Crucifixes to thy bo-
A 4 nour,

The Epistle.

nour, if thou likedst of
any such seruices? But
these vanities, bee know-
eth full well, thy Ielousie
abhorreth. This thou hast
shewed him, that hee that
prayseth thee, honoureth
thee. Accept therefore,
and prosper the Office
of him that desireth not
heereby to gaine a name
on earth, who misbeth all
his thoughts and workes
may either honour thee,
or dishonour himselfe;
feed

The Epistle.

feed thy flocke , or mothes;
who reckoneth himselfe
unworthy to bee as one, of
thy whelpes , is willing to
bee of no name or num-
ber, so thou mayest bee
ALL IN ALL.

Guide thou my Pen, and
it shall shew forth thy
praise.

The Epistle.

feed thy flocke, or mother;
who reckoneth himselfe
worthy to bee as one of
thy shepherds, is willing to
bee of no name or name
bee, so thou mayest bee
All in All.

Guide thou my Pen, and
it shall shew forth thy
praise.

worthily honour



as here in the first part of the
Coloss. 2. 11.

Christ is All in All.

hee might in the last, magnifying
 or rather as you see omitt: his

Lord and Master Christ, giving the
 Colossians to understand that how



Magnificent title,
 a most ample and
 stately Style, too
 transcendent and
 comprehensive for
 any creature, Man

or Angell, due and fit onely for
 him, vpon whose head it is here
 set by his elect vessel, chosen of
 purpose to be the Emigne-bearer
 of his Name among the Nations

worthily

worthily honoured by *Augustine* for the best childe of grace, and faithfullest seruant of his Lord, because in all his writings hee affects nothing more; nothing else in a manner then to aduance his name, as heere in the former part of the verse, to crie downe and nullifie all other excellencies whatsoeuer that hee might in the latter, magnifie, or rather as you see omnifie his Lord and Master *Christ*, giuing the *Colossians* to vnderstand, that howeuer there bee many things with men, of great and different esteeme, the aduantage of a Iewe being much aboue a Gentile; the dignitie of a Greeke, aboue a Scythian, or Barbarian; many the priuiledges of a freeman, aboue a bond slaue; yet all these with God, are nothing set by, who hath so set all his loue and good pleasure on his sonne, that besides,

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or out of him, hee regards no person, respecteth no circumstance, but slightes all as Ciphers of no value. Onely looke what there is of Christ in any man, either by imputation, or infusion, so much is hee in Gods Books, with whom *Christ is all in all.*

The extent of which praise, that wee may the fullier comprehend, we may not measure *Pauls* phrase by our owne ordinary language; in which by common abuse of speech, wee lend it to every thing wee meane to commend a little about the fellowes: As *Salomon*, speaking after the sense and fashion of worldings, *Bread* (sayes he) *nourisheth, Wine refresheth, but Money is all in all.* It is not true of Christ onely, as a by-word, or proverbiall commendation, but in the fullest racke, a Proposition can bee strained vnto in our apprehension, and

Eccles-10.

Adam.

and that in a towfold relation of God and Man. Look what God can require for his satisfaction, or wee desire for our perfection, is so compleatly to be found in Christ, that it need not bee sought elsewhere.

With God, its true that worthy Patriarchs and Saints haue beene somebodies; *Abraham* his friend, *Israel* a potent Prince with him, *Moses* a faithfull Steward in his house, *Noah*, *Samuel*, and *Daniel*, preuailing fauourites, that could doe something with him, but all through, and for the sake of the *Messias*, the Heire, the sonne of his desires, and good pleasure, in whom hee hath heaped vp the fullnesse of grace and treasures of all perfection.

Vnto vs sundry things bee of some stead and vse in some cases in their seuerall times, places, and re-

pects

spects, but vnto all intents and effects of *Iustification, Sanctification, and Salvation*, in prosperitie, in aduersitie, in life and death *Christ only is All in All.*

This *All-sufficiencie* of Christ as it cannot bee easily conceiued, nor possibly at once expressed, so hath not the Spirit of God, thought fit in one or a few Texts, after one or a few wayes, but throughout the Bible, at sundry times, and manifold manners to set out the same vnto vs in types reall, in types personall, in Prophecies, in plaine termes, in Parables and similitudes, in so much that Count *Anhalt* that Princely Preacher was wont to say, that the whole Scriptures what were they els but swadling bands of the child *Iesus*? hee being to bee found almost in euery Page, in euery verse, and line.

Philip. Camerarius in vita Comitis Anhaltini Passoris & Principis, &c.

Many

Many renowned persons, and things wee read Stories of, but the Spirit speaks not so much of them, as Allegorizeth of another, meaneth them on the by, and Christ on the maine, who is the Center, at which all of them, as feuerall lynes ayme and directly point at.

The tree of Life, the Arke of Noah, the Ladder of Iacob, and the rest of the like kind, what were they but Christ, whom because the world was not worthy so soone to see, not God willing at once to shew so rich a Iewell: hee therefore in-wrapped obscurely in these shadowes, till in the fulnesse of time hee saw fit to reueale him in open Mirrour; directly by his Forerunner, pointing at him, *Behold the Lambe of God, &c.*

And because these were but dead types, not resembling to the life, him that was the life of the world,

world, and Lord of life, therefore all the Prophets, Kings and Priests of note, and the redeemers and benefactors of the Iewes, what were they but Pictures sent before of this Prince of Glory to follow after in his due time, and as Starres extinguishing their borrowed light at the appearance of the Sunne of Righteousnesse, to whom *Moses*, and *Elias*, in the persons, and stead of the rest, did their homage on Mount *Tabor*, as vnto the Sunne, and accomplishment of the Law, and Prophets.

To say nothing of the imaginary Gods, and proud Monarchs of the world, all whose swelling titles, which they vsurped in their coines, Columns, and Arches, of Founders, Preservers, Repayters, Dictators, Consuls, &c. properly and of right belong to him, who alone is the Sauour of his people, *King of*
B *Kings.*

*Glossa Hebr. in
Esa. 52.
Vide Pellicanū
in Deut. 32.*

Kings, mighty Counsellor, Prince of Peace, Righteousnesse, Immortalitie, onely blessed for ever.

In a word, this whole Vniuerse, this same great *All*, and all the things of marke and vse in it, as they were made by, for, and through him, & but for him should not haue been, could not continue. So doe they all willingly tender their seruices to illustrat his worth, as so many Gemms to adorne and embroyder his apparell withall. The Glorious Sunne, the bright morning Starre, bread the most necessary, wine the sweetest, water the most refreshing, the rose of Sharon the fairest, all seruing in Scripture to adumbrate pieces and parcels of his infinite perfection; and doe not all ioyntly compounded make vp an Idea of him, that is light indeed, bread and water of life indeed, the onely good, the chiefe

chiefe good, the Sunne, the Author, and Perfectour, the Roote, and Branch, the A, and a, which two Letters, as they are the principall, initiall, and finall of the Alphabet, and comprehend in their Compasse all the residue, so are they Emblemes of him that is eternitie it selfe, perfection it selfe, first and last, All in All.

Heare this, all you that worship the Beast and his image, and tell mee whether there can bee two *Alls* in all; and if this bee Christs iust and incommunicable Title; what is to be thought of him that shall arrogate or assume it to himselfe? what else can he be but that *Man of pride, Sonne of perdition, even that Antichrist.* The swelling Titles, whereby your Gregory fore-marked out the Successor, are but modest ones in comparison of this blasphemy.

*Vide Eglinum
Iconium in Apo-
calypsa.*

*Vniversali Sa-
cerdos. Epist. 36.
ad Mauri. Re-
gist. lib. 6.*

*Vide orationem
Gnatbonicam
Episcopi Patris
Vacensis ad Leo-
nem X. in vlti-
mo concil. Late-
ranensi.*

*Relat. de Pontif.
Rom. lib. 2. cap. 31*

Yea, but was there euer mouth
so full of abomination, that durst
belch out, or eares so *Herodian*,
that durst purvp such stuffer? Search
and persue your owne Records,
and tell vs to whom these accla-
mations were vsed by your *Late-
rane Fathers*. To thee is giuen all
power in heauen and earth, thou art
all in all. Was it not your *Lyon* at
his entrance into the Councell?
And did that Beast either rend his
garment or stop his eares? at which
its wonder the earth opened not
to swallow quick both speaker and
hearer, as the *Chaire of Hilde-
brand* rent asunder on a lesse occa-
sion. Too little belike it was to be
stiled by ordinary Parasites, the
Shepherd of Shepherds, Spouse,
and head of the Church, *Oecume-
nicall Bishop*, Prince of Priests,
vnlesse hee might bee aduanced
about all *Augustitie* and *Deitie* in
this

this most Hyperbolicall manner. What need wee any further evidence of an *Antichrist*? Shall there euer come a prouder monster out of the Tribe of *Dan*? or can *Lucifer* himselfe be more *Luciferian*? And yet forsooth this wretch to blind the eyes of such as wil be deluded, will be called the *Servant of servants*, & all is made yhole again, as if the Scriptures, & ancient moderne Writers had not forepainted out such an *Antichrist*, as should by all fraud of vnrighteousnes climb into the Chaire of vniuersall pestilence, vnder the colour and vizard of Christ, Faith and Pietie, (without which the world would haue abhorred him, as the Deuill himselfe) vndermine Christ, and subuert the Faith, and ouerthrow all Religion, vnder the names of Christs *Nicar*, & *Vice* God, become in effect *Antichrist*, and *Anti* God.

Aug. lib. contra
aduersarios legis
cap. 12.
Hilarus contra
Anaxentium. Pa-
reus in Apoc.
Gratferus in
regia plaga.

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reus in Apoc.
Gratferus in
regia plaga.

*Tu spes certa mi-
serorum. V'ere
mater Orphanor-
um, Tu levamen
oppressarum,
Medicamen In-
firmorum, omni-
bus es omnia.
Cal. in Dent.*

*Ambros. de Isaac
& anima. cap. 8.*

Fox in Apoc.

Somewhat more tollerable of the two, and yet blasphemously enough, doe they giue it to the blessed Virgin, in the Closers of their riming *Marials*, of whom I doubt not with *Caluin* to say, That if one could spit in her face, drag her by the hayre of her head, or trample her vnder feet, shee would count it a lesse iniury, then to haue ascribed vnto her the diuine attributes of her Lord and Sauour, who alone is the Eye by which wee see the Father, the mouth by whom wee speake to him; the hand by which hee distributes all his treasures of grace vnto vs, from whom so much is sacrilegiously detracted, as is superstitiously giuen to Saint, Angel, Man, Worke, Merit or Creature what euer. Mad and blinde Idolaters are they, wittingly ignorant that Christ of purpose trode the Winepresse alone, shed his blood

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alone, ~~shed his blood alone~~ vpon
the Crosse, implying to us, that if
wee shall mingle therewithall, his
mothers milke, the blood of any
Martyr else, it looseth its healing
vertue, and turnes into bane and
poyson to our soules. This Eagles
feathers will not abide blending
with others; this Soueraigntie will
not endure either paritie or prio-
ritie; no *Iupiter* will Christ be, but
a *Iehonab*; no Helper, but Authour
and finisher of our saluation. To
all Hee Saints and Shee Saints, Me-
rit and freewill-mongers, shall hee
not in his iealousie breake out and
say, What haue I to doe with you?
If you can doe all, or ought at all
without me, then let mee alone,
let mee either bee Sauour alone,
Mediator alone, All in All, or none
at all.

But to leaue these selfe-cousned,
and selfe-condemned Idolaters
B 4 whose

*Bern. in Cant.**Lactantius.**Aesopus in vita.*

*Erasmus in E-
uangelio.*

*Sine Christo
Christiani. Bern.*

whose whole Church and Religi-
on holds more of her Lady, then
of our Lord; leaues Christ the least
of all to doe in matter of Merit
and Saluation, well were it with
many of vs, who professe and hold
the precious faith of Christ aright
in iudgement and doctrine, if in
affection and practice hee were, I
say, not All in all, but some body,
and some thing. In our tongue,
termes, and countenance, hee may
be heard and seene, but in our liues
and deedes, where is hee to bee
found? As a Saviour and Bene-
factor, many will owne him, but
as a Lord and Law giuer, few doe
know him; the prime of their
loues, ioyes, seruices, their backe
and belly, their Mammon, or any
thing shall haue before him. Hee
that should bee both *Alpha* and *O-*
mega, its well if hee be the *Omega*
of their thoughts and cares. May

it

151

Aug. de Cunit.
Dei:

and see if it can deliuer him in the euill day; and in distresse of conscience, ~~Let~~ *Indas* see what comfort his money will afford him; in the day of Death and Iudgement, what does a penny and a pound, an emptie purse, and a full purse differ? Does not too too late experience teach them to cry out, All is vanitie, and force them with the Emperour *Seuerus* to say, I haue beene all things, and it auales nothing; if I had a thousand worlds, I would giue them to bee found of God in Christ. Worthily therefore did *Charles* the great, change that old by-word of money into his Christian Symbole, *Christ raignes, Christ ouercomes, Christ triumphs, Christ is All in All.*

All then let him bee in all our desires and wishes: Who is that wise Merchant, that hath heart large enough to conceiue and be-

leeue

*Sic vitam illud
Mortuus regnat,
morsus vincit,
morsus impo-
rat, miraris Ca-
pulus magnus a-
pod Resurrectum.*

leue this: let him goe sell all his
nothing, that he may compasse this
Pearle, barrer his bugles for this
Diamond, verily all the Haberdash
stufte the whole pack of the world
hath, is not worthy to be valued
with this Iewell, worthy of him
thou canst not bee, vnlesse thou
countst all drosse and losse to gaine
him that is gaine in life and death,
vnlesse thou canst as the Apostles,
forsake all to follow him; yea as
diuers of the common sort of his
followers, lay downe all at the A-
postles feete for him, who laid
downe himselfe for vs; emptying
himselfe of his glory, to fill vs
with grace and glory: yea, vnlesse
thou canst make nothing of thy
selfe, and thine owne righteous-
nesse, which is the hardest thing
in practise that may bee. Fewe or
none I thinke there bee in the
found of the Gospell, but haue
some

some faint and languide wishes, oh that Christ were mine. But would they know the reason why they attaine not the sweet fruition and ravishing possession of him, *Eum*
be, and hee is mine. The reason is, because he will not bee found, and had of such as seeke but lazily and coldly for him, that enquire not through the streetes, as vndone without him, as had rather then want him, want all the world besides, and crying as the Spouse, *Where art thou whom my soule loveth, whom have I in heauen like unto thee?* Men and brethren, what shall I doe that I may enjoy him? Give me Christ or I die, draw mee that I may run after thee.

These are the affections that befitt them that are like to be speeders. The sluggard lusteth, and waiteth. He that desires any thing about him, equally with him, or with-

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without him, shall neuer obtaine him; he will bee wooed in the first place with all thy soule, strength, and might, with all that is within thee, or not at all of thee.

All let him bee in all thy loues, and aboue all other beloueds; when thou hast gotten him, thinke not enough to make much of him, but remember hee well deserues to bee and must bee *All* in all. Take him not by the hand, but embrace him with both thines Armes of loue, and hold him with all thy might, loue him till thou be sicke of loue for him: such as will suffice any one ordinary obie^{ct}, wife, friend, health, or wealth, will not giue him content, nay, not a compound of many, but a Catholicon of all; as hee hath deserved, so he deservedly challengeth. All thy weake Riuerets vnited, will scarce make one current strong enough

M. Welfsh.

enough for him. Hee that did all, suffered all, tooke all thine infirmities, finished all for thee, is it not reason he should be all in all, without any corriuall in all thy affections? Such as entertaine Princes, can neuer thinke they shew loue enough vnto them, and shall any thing bee enough for this Prince of our peace & saluation? I cannot but reuerence the memory of that reuerend Diuine, who being in a deepe muse, after some discourse that had passed of Christ, and teares trickling abundantly from his eyes before hee was aware, being vrged for the cause thereof, confessed ingenuously it was because hee could not draw his dull heart to prife Christ aright: A rare minde in Christians, who thinke euery little enough, and too much for him.

ALL let him be in all our references

rences and respects to others, yea in all our elections and valuations of wife, friends, companions, servants, only to prize Christ, and his Image, his faith, and graces, not kindred, not wealth, not greatness, not other parts, but only the whole of a man, which is his Christianitie; dare not to yoke thy selfe vnequally with any vntamed heysen, that beares not his yoke: Spouse not but in the Lord; call none Father, Mother or Brother, but such as hee did, that is, such as doe his Father will: set not poore *Lazarus* at the foot-stoole of thy heart, and *Dines* with his Gold Ring, and his purple, in the throne of esteeme, lest Christ bee offended for hauing his glorious Gospell in respect of persons. Oh what a difficult vertue is this when it commeth to the practising, to oversee and neglect all glistering lures

lures, and stales of the flesh, and to know no man for any such carnall Caparisons, but to consider him as a new creature in Christ, and delight thy selfe in them as the most excellent of the earth, the onely true Gentile, Noble, worthies of the world. How royall and memorable was that practice of *Ingo*, an ancient King of the *Draues* and *Veneds*, who making a stately feast not as *Ahasuerosh*, to shew the bountie of his owne, but the glory of Christs kingdome, set all his Nobles, which were at that time Pagans, and vnconuerted to the Christian faith, in his Hall below, and certaine poore Christians in his Presence Chamber with him selfe, with kingly cheere and attendance; at which they wondering, hee told them this, he did not as King of the *Draues*, but as King of another world, wherein these

these were his consorts and fellow-Princes : these hee saw with a spirituall eye, cladd in white roabes, and worthy his company : to them he would giue Ciuill due in the regiment of the Common-wealth, but those he must loue and honour in his heart as beloued, and honored of God. A rare and noble Act recorded by three Historians worthy to be read to the shame of our times, wherein men of meane greatness know not how to shew the least respect to a Christian, or a Minister in the name of Christ, to account them worthy their company, whom they ought to haue in singular respect, and to account their very feet beautifull, for their Lord and Embassage sake, onely with this Prouiso, that diuine and nimious adoration be not giuen, a fault on the other hand, common in Poperie, to their spirituall Fathers

Eneas Syluius
687. 10. *Europ.*
Auentinus lib. 3.
Annalium
Bauar. Gent.

Gualt. in 1 Cor.

thers and Founders of orders and rules whom they obey and reverence, above Christ, as *Gualter* gives instance in a doating Abbot of *Germany*, who snubbed a Novice, for talking of Christ, and the Gospel, and not of the Rules of *Saint Francis*, and his owne Order; a common fault among Sectaries, who hold, vaunt and denominate themselves of this or that Man, of this or that Faction, whereas with GOD I dare boldly say, there is neither Calvinist nor Lutheran, Protestant nor Puritan, Conformatane, or Non-Conformatane, but faith and love in Christ, is *All in All*.

All let him bee in all our ioyes, in stead of all other contents vnto vs; good reason is it, that he should fill our hearts, that filleth All in all things: If hee bee ours, *Apollo is ours, Cephas is ours, Life and Death,* things

things present, and to come, the world
and all is ours, we Christ, and Christ
God. In him let our soules rest
and reioyce, and I say againe reioyce
alwayes in him. If hee bee our
Shepheard, what can wee want?
If hee bee our Host, shall not our
Table be furnished, and Cup over-
flowe? If wee erre, is not hee our
Way? If we doubt, is not hee the
Truth? If we faint, is not hee the
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as wee lose not Christ? What if
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Sonne, how shall he not with him
give vs all things requisite? What
other mystery enabled Paul to want
and abound; but the fruition of
him, whose godnesse and great-
nesse is such, that all accessions
add nothing, all defects detract
nothing to the happinesse of him
that enioyes him who is *All in All.*

Paulinus Noli
capta à Barbaris
precabatur ad
dominū ne excru-
cietur ob aurum &
argentū, in enim
es mihi omnia.
August. de Ciuit.
Dei, lib. 1. ca. 10.
Fas tibi non est
saluo Cesare de
fortuna queri.
Hoc incolani ni-
hil perdidisti non
tantum factos
oculos, sed &
letos esse oportet.
In hoc tibi om-
nia hic pro omni-
bus est. Seneca
in consolatione
ad Polybium,
quanto aptius de
Christo ad Chri-
stianum, &c.

Guals. in 1 Cor.

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nia hic pro omni-
bus est. Seneca
in consolatione
ad Polybium,
quanto apius de
Christo ad Chris-
tianum, &c.

Above all, All let him bee with vs
 in the maine of All; that is, in the
 point of Iustification; there (bee
 sure) we repose all our confidence
 in him alone, bewaring lest wee
 share and part stakes with any act
 of our owne, yea with any grace
 or worke of his in vs, lest he bee
 in vaine and of none effect vnto vs.
 This glory will hee by no meanes
 endure should bee diuided with
 any coadiutor, concause, or co-
 partner what euer: nay, he takes it
 ill and indignely at our hands, if
 hauing him, we hold not our selues
 compleately righteous in Gods
 sight, if for want of this or that
 grace we mourne ouermuch, hang
 downe our head, and will not bee
 comforted, as if his grace were
 not sufficient for vs, as if he were
 not better then tenne, yea then
 tenne thousand graces vnto vs, if
 we stand vpon this or that mea-
 sure

sure of grace, twenty to one if wee had that we desire, we would be full and rich, and stand in no need of him, who is the giuer of all grace, or that we would bee prouder of the gift, then of the Author of euerie good gift, and not rest in him that is our wisdome, our righteousness, and redemption.

All let him be in all the graces of Sanctification, who onely indeed is the very life and soule of them all. What is knowledge but Heathenish science, if hee bee not the object, whom to know is eternall life? What is faith, and trust, and hope in God? if not in & through Christ, but a Iewish wild vngrounded confidence? Patience, but a Stoicall blockishnesse? Temperance, and all the whole beauty of vertues, but either naturall qualities, or morall habits vnacceptable to God, vnprofitable to our
C 3 selues,

selues, foure grapes, glistring vi-
 ces, if Christ bee not the forme of
 them, without whom there is no
 quality that God reliseth in vs,
 whereof Christ is not the roote:
 wherefore as Apothecaries sweet-
 ten all their Confections with Su-
 gar, and perfume their Cordials
 with Muske; so let vs grace all
 our graces in Christ, without
 whom fooles wee are to pride
 our selues in any thing that Na-
 ture, Custome, or Education hath
 done for vs, in comparison of that
 influence we receiue; and of those
 rayes that come from this Sunne
 of Righteousnesse. Fooles are we,
 when wanting grace, power, or
 strength to overcome ill, or doe
 well; to seeke supply any where
 else, saue of him, of whose ful-
 nesse all the Saints that euer were
 receiued grace for grace. Who
 would goe to the Paeks, when hie
 may

may goe to the Ware-house, who
would fetch water at the Cesterne,
when he may haue it at the Spring
head better cheape,

or *All* let him be in all our deeds,
whether we eate or drinke, whether
wee pray, roade, or meditate, giue
Almes, or worke in our callings,
let all be done in the name of our
Lord Iesus, begun with his leaue,
performed with his ayde, and con-
cluded to his glory, without whom
wee can doe nothing, no more
then the bird can flye without
wings, the ship saile without wind
or tide, the body moue without
the soule: what euer good workes
we doe with an eye from his, and a
skew vnto our owne names; the
more paine wee take, the more
penalty of pride belongs vnto vs,
the more cost, the more losse; wee
and our moneyes shall perish toge-
ther, whereas the least Cupper of

Macarius.

cold water giuen for his sake, who knowes our workes, and the intent of our workes, shall not lose the reward: Verily, who would bee so foolish as to doe any worke to any other pay-master, or who so vngratefull, that would not do any worke that he should require, that hath so well deserued to command more then all wee are, or can doe. Is he All in All with vs, if we dare deny him any thing? I commend not the discretion, but admire the fidelity and zeale of that renowned *Faxe*, who neuer would deny Beggar that asked in his Name: Then are works good works, *When the loue of Christ constraines vs to them*, and when Christs eye is more then all the world besides; especially, If when all is done, all the thanks and praise of the Deed redound to him. That policie is remarkable in the Apostles cure of the

the Creeple, and in Saint *Paul*, in that he would neuer suffer any part of the repute or honour of any his acts or labours, rest vpon his owne head, but repells it forcibly from himselfe, and reflects it carefully vpon his Lord *Christ*: *Not I, not I, but the grace of Christ in mee, I liue not but Christ in me.* In which *Not*, saies *Bradwardine*, there lyes a great deale of subtilty, like that of *Isaiah*, that when hee had fought the Field, and gotten the vpper hand, sent for *Dauid* to carry away the credit of the *Victory*. Oh how difficult is this for vs, not to lurch some part of the praise, and suffer peeces of the Sacrifice to cleaue to our owne nets and yarne. Whereas in truth, our deepest wisdom and strongest policy lay in this, not to glory in our wisdom or strength, but to glory in the Lord who worketh All in All things.

All

*Musanus &
Brentius in
Iohannem.*

Bernard:

All, let him bee in all our thoughts and speeches, how happy were it if hee were neuer out of our sight and mindes; but that our soules were directed towards him, and fixed on him, as the Sunne-flowre towards the Sunne, the Iron to the Load-stone, the Load-stone to the Pole-starre. Hath he not for that purpose resembled himselfe to all familiar and obuious objects; to the Light, that so often as wee open our eyes wee might behold him; to Bread, Water and Wine, that in all our repasts wee might feed on him; to the Doore, that in all our out and ingoing, wee might haue him in remembrance; how happy if our tongues would euer runne vpon that name, which is Honey in the mouth, melody in the eare, Iubilee in the heart. Let the Mariner prate of the windes, the Merchant of his gaine, the Hus-

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30

Husbandman of his Oxen. Bee thou a *Pisbager* can to all the world; and a *Presbyter* to Christ, mute to all vanities, and eloquent onely to Christ, that gave man his tongue and his speech? How doth *Paul* delight to record it, and harpe vpon it eleuen times in tenne verses, which *Chrysostome* first tooke notice of, *I. Corin. I. 10.* And how doth worthy *Faxe* grieue to foresee and foretell that, which wee heare and see come to passe, that mens discourses would be taken vp about trifles and nifties, as if all Religion lay in the flight and pursuit of one circumstance or opinion; how heartily doth hee pray, and vehemently wish that men would leaue iangling about Ceremonies, and spend their talke vpon him that is the Substance; that learned men would write of Christ, vnlearned men study of him

Nolans.

*In presat. ad
Concionem de
Christo crucifixo.*

*Philip. Melanct.
in Rhetor.*

him, Preachers makes him the Scope and Subiect of all their preaching. And what else indeed is our Office, but to eleuate, not a piece of Bread, as the Romish Priests, but Christ in our Doctrine, to trauell in birth till hee bee formed in a people, to crucifie him in their eyes by liuely preaching his Death, and Passion. The old Embleme of Saint *Christopher*, intending nothing else but a Preacher wading through the sea of this world, staying on the Staffe of Faith, and lifting vp CHRIST aloft to bee seene of men. What else gained *Iohn*, the name of the Diuine, and *Paul* of a wise Master Builder, but that hee regarded not as the fashion is now adayes, to haue his Reading, Memory, or Eloquution, but Christ knowne, and him crucified, and to build the Church skilfully, laying

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ing the foundation vpon this Rock,
of which if we hold our peace, the
rockes themselues will crie. This
being the summe of our Art and
task, by the helpe of Christ, to
preach the Gospell of Christ, to the
praise of Christ, without whom a
Sermon is no Sermon, Preaching
no Preaching.

The summe of the summe of All
is, that the whole duty of all men
is, to giue themselues wholly to
Christ, to sacrifice, not a legge, or
an arme, or any other piece, but
soule, spirit, and body, and all that
is within vs; the fat, the inwards,
the head and hoofe, and all as an
holocaust to him, dedicating, deuot-
ing our selues to his seruice all the
dayes and houres of our liues, that
all our dayes may be Lords dayes.
To whom when we haue so done,
yet must wee know we haue giuen
him so much, lesse then his due, as
wee

Lutherus.

*Perkin. in Pro-
phetica.*

*Maximilien
de Spiritu.*

wee wotmes and wretched sinners
 are lesse then the Sonne of God,
 who knew no sinne. To him there-
 fore let vs live, to him therefore
 let vs dye. So let vs live to him, that
 we may dye in him, and breath out
 our soules, most willingly into his
 hands, with the like affection that
 Iohn of Alexandria, surnamed the
Almoner for his bounty, is repor-
 ted to haue done, who when he had
 distributed all he had to the poore,
 and made euen with his reuenues,
 as his fashion was yearly to doe in
 his best health thanked God he had
 now nothing left but his Lord and
 Master Christ, whom hee longed
 to bee with, and would now with
 volimed and yntangled wings
 flye vnto: or as in fewer words
Peter of old and *Lambert* of later
 times; *Nothing but Christ nothing
 but Christ.*

A concluding Supplication to CHRIST.

THou oh Lord Christ alone, that knowest how little account I make of this little honour and service I haue done vnto thee. How far it is from mee to thinke I haue sayd or written any thing worthy of thee, and yet doe nothing doubt but thou likest and acceptest well of what I haue done, because I know it came of thee, that I should haue the least will or skill to doe it. Now therefore what is it I haue to petition

tion vnto thee for, but that as thou alone art worthy of that poore all that I am and can; so thou wouldest please to take possession, not of any corner, or limme, but of the whole temple of my soule, and tabernacle of my body. Thou who scourgest out of thy Fathers House buyers and sellers, who turnedst out the mourners out of *Iairus* his doores, chase out of my heart all carnall desires and delights, troublesome passions, root out all thorny cares, cause every proud thought, and high imagination to fall as *Dagon* before thee; that thou maiest inuest thy selfe in thine
own

own Throne, rule and raigne
as sole Commander of my
will and affections, dwell in
thine owne Shrine, adorne it
here with thy grace, till thou
replenish it with thy glory,
even till thou thy selfe re-
signest vp thy Scepter to thy
Father, and God become All
in All.

LUTHERS Praier at his
death.

THee, O Christ haue I known, thee
haue I loved, thee haue I taught,
thee haue I trusted, into thy hands
doe I commend my spirit.

Augustinus.
 Omnis mea copia extra Christi-
 stum egestas est.

Paulinus Nolanus Augustini con-
 taneus & familiaris.

Vita Deus noster ligno mea vita
 pependit,
 Ut starei mea vita Deo: quid vita
 rependam
 Pro vita tibi Christe mea? nisi forte
 salutis
 Accipiam calicem, quo te mea dextra
 propinet,
 Ut sacro mortis preciosa proluar
 haustu.
 Sed quid agam? neque si proprium
 dem corpus in ignes,
 Vilescamq; mihi, nec sanguine debita
 fuso
 Iusta tibi solvam, quia me reddam ti-
 bi pro me.

Quis

Quis ti
form
Ut seru
eror
Hac ti
que
Pro ho
Non
Tu pr
ter
Vi mi
Quis
ref
Non
Totus
Ch
Vnde
Iugif
si
Pota

Quis tibi penset amor? Dominus mea
forma fuisti.

Ut servus tua forma forem, sic semper
ero impar, &c.

Hac tibi Christe vamen tenni fragili-
que parata

Pro nobis facimus, toto quem corpore
mundus

Non cepit, Augustum cui Caelum, ter-
raque punctum est, &c.

Tu precor oh fons Christe meis inmas-
tere fribus,

Ut mihi vincta tua vena resulet aqua.

Quare Christe bibenti dulci torrente
refecti,

Non sitient ultra sed rament & sument.

Totus enim dulcedo Deus, dilectio
Christi es,

Vnde replere magis quā satiare poteris
Iugifluus semper biberis, turbamque
sistimque,

Potantum exhausto largior exasperas.

D 2

Te

Felicitas Na-
tali 9.

Idem de celso
puero.

Idem ad Au-
sonium.

Te Domine ergo Deus panem fontem-
que salutis.

Semper & esuriant & sitiant anima.

Quod enim tenere, vel bonum, qui

verum queant.

qui non tenent summa caput sup

Keri bonia, fontem & fontem Deus

quem nemo nisi in Christo videt.

Hic veritatis lumen est, vita aui.

vis, mens, in finis, virtus patris

Sol aequitatis, fons bonorum, flos Dei,

malus Deo, mundi satar

Mortalitatis vita, nostra meta necis,

magister hic virtutis est.

Dansq; pro nobis, atq; pro nobis homo

nos induendo se exiit.

Totaq; nostra iura Domini vendicat

& corda, & ara, & tempora,

Se cogitari, intelligi, credi, legi,

se vult timeri, & diligi.

Cum multa sint quibus par uitam

egimus, acce inquam, lamine, alimen-

to, ve

& m

sum e

deside

adhib

in far

induc

sed ex

dum

entib

culta

Salu

& e

coru

fit o

de q

egen

geu

lum

sum

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cer

clai

to, vestibus, ipsis natura facultatibus
 & membris, sit tamen ut nullus u-
 sum ex omnibus semper & ad omnia
 desideremus, sed nunc illud, nunc istud
 adhibeamus, alias alio ad presentem
 in seruientem necessitatem, uel quippe
 induimus qua alimeniam non praebe-
 sed ceterum appetentibus aliud quaren-
 dum est: contingere, seu tractare cupi-
 entibus manus sufficit, sed cum aus-
 cultare oportet nihil commodat. At
 Saluator in ipso uincitibus sic semper
 & omnimodis adest, & ut quibuscumque
 eorum necessitatibus consulat, & ipse
 sit omnia, nec alio se uertere, nec aliunde
 querere quidquam ferat, non enim
 eorum aliqua Sancti quod ipse non sit
 generat nimirum ipse, eduxit, alit, &
 lumina ipse est, & oculus idem, aliorum
 simul, & alimentum, panis, aqua, ui-
 gnetum, uestimentum, uia, & uia ter-
 minum, membra nas sumus, ipse caput,
 certandum est? Ipse certat una; pro-
 clare certamus? procos, & arbitri acci-
 taminis;

taminis; vincimus? ipse mox corona
est, sic undecunque mentem nostram
ad seipsum aduerit, suavi tyrannide
ad se solum trahens, sibi soli copulans
& astringens, nec ad aliud effudit, nec
illius rei amore implicari patitur:
ipse domum cordis implet, qui caelum
& terram implet, & omnia in omnibus.

Nicolaus Cabasilas de vita in Christo
lib. i. Bibl. Patrum Tomo 13.

Quid obsecro summum bonum in
omnibus et per omnia queritis, eo uno
neglecto qui omnia est in omnibus?
Quare requiem animabus vestris
queritis, & non inuenitis? nisi quia
perperam ibi queritis ubi non est; ex-
tra Christum quod in eo solo est: Ideo,
carbones pro thesauro, arcam pro pre-
tito, munusculum pro amico, gaudiola
pro Amasio, vestigia pro ceruo, phan-
tasmata pro rebus, nubeculam pro In-
nona, ancillulas pro Penelope, um-
bram pro corpore, viam pro patria,
media

media
suavita
ritate
cto Vi

Vana
mu
Vera
fals

Chri
All o

Prin

*media pro fine, stikas tenuissimas pro
suauitatis abyssu, vanitatem pro ve-
ritate amplexamini. Hugo de San-
cto Victore in Ecclesiasten.*

Vana salus, & nulla salus confidere
mundo,
Vera salus Christo credere, & vna
salus.

*Christ all alone Salvation brings,
All other are deceitfull things.*

FINIS.

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1627.